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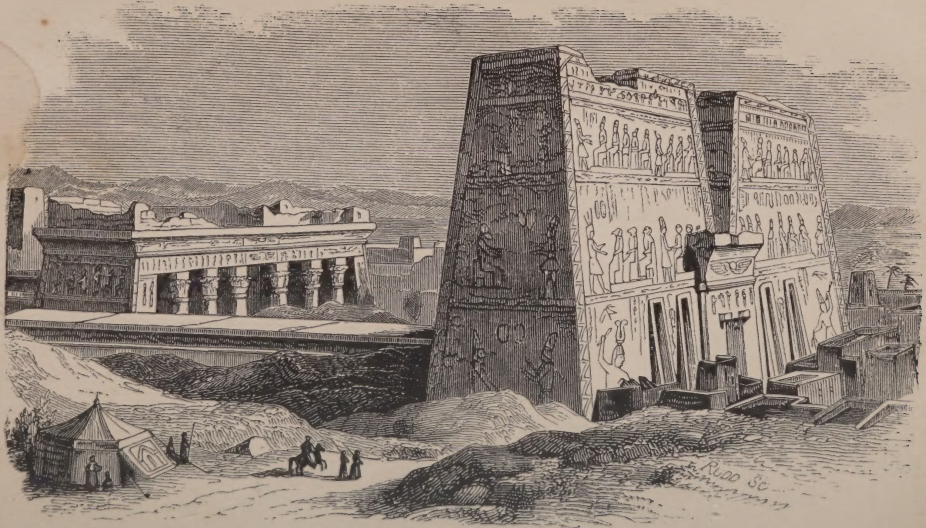

THE TEMPLE OF EDFOU, EGYPT.

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THE CURSE;

OR,

THE POSITION IN THE WORLD'S HISTORY OCCUPIED BY THE RACE OF HAM.

BY
REV. INCREASE N. TARBOX.

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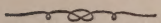
PREFACE.



The substance of the argument contained in this little volume is not claimed as any new discovery. It is not new to the author, neither will it be found new to the minds of many others. To those who have never had occasion to examine carefully the subjects here treated of, but have received their impressions from current traditions and opinions, we trust the book may prove useful. In the arrangement of the materials, and in the general development of the argument, the author is not aware of any extended treatise which is designed to compass the same ends.

Our country is now passing through a period of most momentous transition. All serious and thoughtful men have their fears as to what the end of these things shall be. Could the great mass of the nation rise to a clear perception of the elements involved in this struggle, and to a lofty resolution to follow the law of truth and justice, putting far away small and unworthy prejudices, we might hope for a safe deliverance from all the perils by which we are now encompassed. It is the aim of this little volume to assist in the formation of a healthy public sentiment, and with this hope it is sent forth upon its mission.

West Newton, 1864.

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THE CURSE.

CHAPTER I.

VULGAR ERRORS.

THERE is a quaint and interesting old book, written more than two hundred years ago by Sir Thomas Browne of England, entitled a "Treatise on Vulgar Errors." By the word "vulgar" he meant not that which is low, but simply that which is common. In that work, the author attempted to gather up and expose all those false notions which he found floating among the people,—the fabulous stories and traditions which had been handed down from gener-

ation to generation, and passed current, without examination, and without foundation in fact. In his time, the brood of these errors was well-nigh innumerable. European Society was just emerging from the darkness and superstition of the Middle Ages. A thousand common beliefs, the offspring originally of ignorance and fear, circulated freely through the world, and mingled largely in the thought and conversation of almost all classes of the people. To deliver the minds of men from the dominion of these errors, to let in upon the understanding the clear light of reason and common-sense was the aim of this stalwart old thinker and writer.

In the general diffusion of knowledge which marks our modern era, and which especially characterizes our Northern States, the particular errors which he combated have for the most part disappeared. Like birds of the night, they slunk away, at

the approach of dawn, to their dark hiding-places, ready to creep forth again if the favoring shadows shall ever return.

But though the more gross superstitions of two hundred years ago have departed, there are many opinions still floating about among us, which would fairly come under the denomination of "vulgar errors." Handed down from father to son, accepted early in life, for the most part without thought or examination, they pass on from mind to mind and from age to age, and are seldom confronted by any searching scrutinizing eye. If Sir Thomas Browne could live again, and do for our age what he did so faithfully for his own; if he could collect and exhibit all the false notions and beliefs which haunt modern society, we might be astonished to find how much superstition and folly are still extant, in spite of common schools and newspapers.

On the general subject of slavery, there

has come down to us, by inheritance from our fathers, a set of ideas and opinions, which in the unquestioning period of childhood we were easily made to believe, and which have been and are still firmly held by multitudes as undoubted truths, but which, when fairly confronted and examined, are found to be just like Sir Thomas Browne's "vulgar errors," without the slightest foundation in fact. They were first launched upon the world to serve as an anodyne for guilty consciences. They were caught up eagerly by men who needed the soothing influence thus afforded. They became matters of common talk, having as their groundwork 'everybody says so'. Passing thus from mouth to mouth, and having acquired such respectability as age can give, they stalk abroad with this halo of antiquity about them. There are thousands of men in our land, who, if you venture to disturb their faith in these old traditions,

will start back instinctively as if you were trying to unsettle the foundations of everlasting truth.

But we have reached a period when it is time that we should be delivered from the power of these errors. Our minds need to be cleared of such illusions of the past, that we may rise up like men to meet the weighty responsibilities of the present. We need to look truth steadily in the face, and no longer suffer ourselves to be led about by these phantasms of old superstition.

CHAPTER II.

"THE ACCURSED RACE OF HAM."

ONE of the opinions alluded to in the previous chapter as extensively current among us may be stated in a few words, somewhat as follows.

"Immediately after the flood, in consequence of the misconduct of Ham, one of the three sons of Noah, a curse was pronounced upon him and his descendants through all time; whereby this portion of the race was to be of an inferior and servile order, was to furnish "hewers of wood and drawers of water" for the more favored children of Shem and Japheth. Consequently the race of Ham has always, as a matter of fact, been kept in this inferior place among

the nations; his children have always been servants and drudges for the rest of mankind; and the African slaves in this country are descendants of Ham. From these premises the grand conclusion follows; namely, that we the favored children of Japheth are justified in using the descendants of Ham as we do, because we are thus simply executing the purposes of God in the infliction of his curse."

We will not stop here to discuss the philosophy or the theology of the doctrine that, when God pronounces a curse upon an individual or a nation, this is itself our warrant for rushing in to abuse and maltreat on our own private account. When God undertakes to punish any people, he will find a way to do it without officious intermeddling on our part. Our rule of action towards our fellow-men is very clearly taught us. That rule stands unchanged from age to age, and we can never deviate

from it without personal guilt. God used the Assyrian monarch to chastise the Jews, but the tyrant had no credit for what he did. "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

Neither will we stop to taunt those who justify slavery on such grounds as these, as being somewhat more zealous to do the will of God in this particular line of business than they are in anything else. It is wonderful how pious men are, when they can serve themselves most effectually under the guise of doing the will of God.

It is only needful at this point to say, that the whole theory now stated, upon which we are commenting, is a mere assumption, and false at the outset. It is a gross misinterpretation of the record. No curse stands recorded in the Bible against the race of Ham as such. A curse was indeed pronounced against one of the four

sons of Ham, — Canaan, whose descendants settled in the hill-country, called after his name, along the eastern coast of the Mediterranean Sea, — a region about one hundred and fifty miles in length and ninety in breadth. There they dwelt for several centuries, and built up a most corrupt and idolatrous civilization, until at length, enervated by sensuality, and prepared by all their habits for destruction, they were dispossessed of their inheritance by the children of Shem, — the invading hosts of the Jews, under the leadership of Joshua. By this invasion and conquest, vast numbers of the Canaanitish race perished, and those who survived were reduced to an abject and servile condition and so continued for many generations. More than four hundred years after this conquest, when Solomon was engaged in the great work of building his temple, he had in his employ, under the name of "bearers of burdens," seventy

thousand of this subject people. In the overwhelming and long continued calamities, with which these children of Canaan were thus visited, the curse in question would seem to have been adequately executed. Everything in the Bible pertaining to it points to this as its fulfillment. It is the simple and natural interpretation which even a child would make in reading this ancient history. And in this opinion, mankind would quietly have rested without any hesitation or doubt, — never thinking of looking beyond the land of Canaan, for the fulfillment of the curse pronounced upon Canaan, had not a great scheme of human wickedness and cruelty sought to rest itself upon supports drawn from the Bible.

Let us examine somewhat carefully the record itself which contains this curse. It is found in the closing part of the ninth chapter of Genesis. In the 18th and 19th

verses we are told "And the sons of Noah that went forth of the ark were Shem and Ham and Japheth; *and Ham is the father of Canaan.* These are the three sons of Noah; and of them was the whole earth overspread." Now the attention of the careful reader is at once arrested by the little clause thrown in: "And Ham is the father of Canaan." True, so he was; but he was the father also of Mizraim and Cush and Phut. Shem too, as we learn in the next chapter, was the father of five sons, and Japheth of seven, but not a word is said of all these; only the historian is careful to stop at this point and say, "and Ham is the father of Canaan." Our anticipations are at once awakened by these few words thus curiously inserted. Then in the 22d and 23d verses, we have the account of the shameful conduct of Ham in his treatment of his father. And here, too, we find the same clause annexed. It

is not Ham simply who does this, but it is "*Ham the father of Canaan.*" And now the vile conduct has been committed, and if any disapprobation is to be expressed, —any condemnation to be uttered,—any curse pronounced, we naturally expect that it will fall on Ham the offender. But when the curse comes, it falls on *Canaan.* "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth and he shall dwell in the tents of Shem: and Canaan shall be his servant." We are surprised that the curse is pronounced in this way, until we remember that the historian has been careful to tell us twice over that "Ham is the father of Canaan." And now we begin to perceive, that he is aiming to teach us, in the most exact and careful manner, but with the fewest words possible, that this curse

does not fall on the whole race of Ham, but only upon the descendants of one of the four sons.

The tenth chapter, consisting of thirty-two verses, is wholly occupied with the genealogy of these three sons of Noah, beginning with Japheth and ending with Shem, with slight glances occasionally at the regions in which their descendants settled and began their work of building cities and empires. These brief references to the early beginnings of empire are most marked and distinct in the line of Ham. But in the whole enumeration, the only point where the historian stops short, to give us the exact locality and boundaries of a people, is in the case of Canaan. "And the border of the Canaanites was from Sidon as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha." It is as though he had said to the reader,

in so many words, "That no one may ever be in doubt where these Canaanites are, on whom the curse rests, I will give you their exact position in the earth." There is, of course, another reason for this particularity in the case of the Canaanites. The Bible is a history mainly of the Jews,—God's chosen people; and this land where the Canaanites were to dwell was the one also which God had selected to be in after time the home of the Jews, and so he makes it stand out distinctly from the first. But whichever motive may have been the ruling one, in so carefully defining the home of the Canaanites, the result is all the same, so far as the object now had in view is concerned. We are left in no doubt *who* the people are, on whom the curse has fallen, or *where* they are. There is not the slightest ground for misunderstanding the record. No labor that could have been bestowed upon it could have made it more plain and easy of apprehension.

If any one here asks on what moral grounds we can justify this setting apart of a fourth part of the race of Ham, and putting them under a curse because of the misconduct of their father, we reply by asking on what moral grounds you can justify this setting apart the *whole* of the descendants of Ham, and putting them under a curse, in consequence of the misconduct of their father?

Multitudes of men, from generation to generation, have had no difficulty whatever in this latter interpretation. It was all plain and easy and natural. This question, however, is wholly of another character from the one now before us, and there is no occasion for turning aside to discuss it. If there is anything seemingly harsh and cruel in such an arrangement, the interpretation now given is certainly mild and merciful, as compared with the other. Moreover, when the curse was actually inflicted

in after time, all men were ready to say that these Canaanites merited the punishment for their own impurity and wickedness; and *they* doubtless regarded the blow, when it fell, as aimed at themselves and not at their remote ancestor. Let this matter, however, stand as it may, it lies aside from our path of investigation.

Or if any one says, I do not think much of these old Bible records and genealogies, it is sufficient to reply, that we are writing for those who do; and especially for those who think so much of them that they have felt it a matter of great moment to *pervert* them to their own purposes. For ourselves, we regard these early Bible records as so true and beautiful and exact that science can never materially disturb them. Human research will only confirm their truth. And it is a matter, therefore, of the utmost importance, that men should keep themselves strictly to the

record, and not allow these loose and rambling perversions of it. So far as the business now in hand is concerned, it is of no consequence that a man should speak slightingly of these ancient genealogies. The theory we are combating professes to come from the Bible. All the strength it has, it has because it is supposed to be justified by the Bible. And all that we are attempting at this point is to show that it is not thus justified. The Bible is made its own interpreter, as to its own meaning.

CHAPTER III.

WHO WERE THE DESCENDANTS OF HAM?—EGYPTIANS AND ASSYRIANS.

THE reader may by this time be ready to ask, Is public opinion wrong in asserting that the race of Ham generally *has* always occupied an inferior and servile condition among the nations?

We reply, yes; there is not the slightest foundation, in fact, for the general belief that this particular branch of the human family has stood apart in this dependent and degraded attitude. Nay, so far is it from being true, for almost two thousand years after the flood, the descendants of Ham occupied by far the most conspicuous and commanding position in the

earth. For some reason, not very well understood, the earlier developments of civilization and empire were mainly in this branch of the race. The great and splendid empires of antiquity for the most part belonged to it. Setting aside the Jewish commonwealth, which was something peculiar and by itself because of God's special connection with it, there was comparatively little in the earth in the way of power and empire and learning, certainly for fifteen hundred years after the flood, that was not originated and possessed by the children of Ham. Until the rise of the Grecian and Roman empires, near the time of Christ, this Hamitic civilization was altogether the marked and superior civilization of the world.

Both in sacred and profane history, Egypt and Assyria every where stand out to view, as the two great empires of early antiquity. Whether we read their wonderful story as

it is flashed upon us in sudden gleams all along the Old Testament records, or glean it from the pages of Herodotus and other ancient secular historians, who lived about the time when these empires were fading and passing away, or whether we go now, especially after the recent explorations and discoveries, and look upon the majestic ruins that remain — the buried cities and temples and palaces — the massive and undecaying pyramids, walls, and monuments — whichever way we turn, and from whatever source we draw our testimony, there are such evidences of grand and stately dimensions, boundless activity, ponderous and enduring strength, of untold wealth and skill and art, as leave us in no doubt whatever of the vast proportions and far-reaching power of these ancient kingdoms.

For a long course of centuries, these two powers disputed between themselves the

dominion of the world. Far around in their haughty presence, the feebler nations of the earth stood trembling and submissive. They were the tyrannical, the conquering, the oppressing nations. Other people in every direction were led captive at their chariot-wheels. They gathered their slaves on every side; whether from their own Hamitic stock or from the children of Shem and Japheth, it mattered not to them. Such moral questions as these did not disturb these ancient empires in their career of physical dominion. Innumerable captives — the fruits of conquest — were brought in from all the surrounding people, of every known shade of color, to toil under Egyptian and Assyrian task-masters. Millions of enslaved men, from generation to generation, wrought patiently in these old lands to build the walls and temples of Nineveh, Babylon, and Thebes,—to heap up those vast mounds on the plains of the

East, which might serve as lofty foundations for Assyrian palaces,—to construct out of the solid rock the gigantic pyramids of Egypt,—to shape the artificial lakes and rivers and all the other strange machinery of this early civilization. If any one ever doubted what is told us in the Bible of Nineveh and Babylon, he has no occasion for doubting longer, since Layard and other explorers have uncovered and exposed their majestic ruins.

Now is there any doubt, by which branch of the human race these great empires were built? None at all certainly if we take the Scripture authority as our guide. And we repeat again, that we are making the Scriptures their own interpreter as to the extent of the curse in question, and as to the general condition and position of the children of Ham in early times.

In the chapter of genealogy already referred to, which follows that in which the

curse is pronounced, the sacred historian proceeds to point out to us the first founders of kingdoms. Mizraim, the second son of Ham, is the reputed founder of Egypt; and Nimrod, the grandson of Ham, is the founder of Assyria. If Moses, when he recorded this genealogy, had had the same opinion about the curse, and the race of Ham, which has prevailed so extensively in modern times, he must have felt, that there was a strange inconsistency in making the founders of these greatest empires of the east rise at once out of this dependent branch of the race. Let the record be supposed true or false, the writer would be likely to have some decent regard for public opinion, and for his own consistency. From this circumstance alone it is very evident that the historian in his own mind limited the curse to the descendants of Canaan, just as we must limit it by any fair interpretation of his language.

To begin then with EGYPT. No man has any reason to doubt that the Egyptian empire was built up by the descendants of Ham. All well-accredited history, sacred and profane, gives it this origin. So marked and obvious was this fact, in the early ages of the world, that it is familiarly spoken of in the Scriptures as the "land of Ham." Thus David says, "Israel also came into Egypt and Jacob sojourned in the land of Ham." And again, "He sent Moses his servant and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham." And still again: "He smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham."

Egypt was not only great in all the elements of material empire, but it was also in those times the land of wisdom and knowledge. The Jewish race was cradled here, and although the great body of that people

were slaves, yet they were employed, doubtless, to some extent, in every department of Egyptian labor and art; and when they went out from the land, they went carrying with them the knowledge of the highest style of civilization then existing in the earth. There was among them such skill in the making of choice and delicate fabrics that even in the wilderness they could gather the requisite materials and construct the tabernacle, with all its rich hangings and beautiful furniture.

Moreover, by a peculiar providence of God, a Hebrew child, under sentence of death, was carried into the court of Pharaoh and educated by the best teachers which Egypt could afford; and we are told that "Moses was learned in all the wisdom of the Egyptians, and was mighty in word and deed." The great lawgiver of Israel, whose name is now mightier in the earth than all the Pharaohs combined, found

in Egypt those means of culture by which he was trained and prepared for one of the grandest positions that a mortal man has ever been called to occupy.

When the light of civilization began to dawn in Europe, and the Greeks were rising into notice and importance as a people, Egypt was the land to which they looked for light. So that the early position of Egypt, as a pioneer in the work of civilization, is acknowledged to have been of the very highest importance. It occupied the foremost place in the early world. Doubtless the Assyrian empire had some elements of superiority over the Egyptian; but in the sum total of that which constituted early natural greatness, the preference is to be given to Egypt. And Egypt, as already said, was unquestionably Hamitic in its origin and growth.

We come next to the ASSYRIAN EMPIRE. This also belonged to the children of Ham.

The first founder was Nimrod, the grandson of Ham. "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel" (not the tower of Babel but Babylon) "and Erech and Accad and Calneh in the land of Shinar." "Out of that land went forth Asshur and builded Nineveh." The marginal reading of this last clause is, "Out of that land he went forth to Asshur" (or Assyria), "and builded Nineveh." There has been a little confusion in reference to this clause, because of the introduction of the name Asshur, who was one of the sons of Shem. But the historian in this part of the chapter is giving the descendants of Ham, and he would not be likely to introduce an individual from another branch of the family. If the reader will look to the 10th of

Genesis, he will see that the genealogies of the three sons of Noah are kept quite distinct. Long ago, therefore, it was believed that a better translation of this clause is the one last given. Then all is clear and harmonious, and there is no confounding of elements which seem to be carefully kept apart. Babylon and Nineveh belonged historically to the same race, to the same empire, and to the same order of civilization, and the design of the historian would manifestly seem to be to link them close together in their origin.* Out of these

* It is a matter of considerable consequence, in this connection, how the 11th verse of the 10th chapter of Genesis is rendered. The common reading seems to confuse the origin of the Assyrian empire, making it partly Hamitic and partly Shemitic. We have given our preference for the marginal reading, and stated the reasons in the text. But lest we should seem to warp the Scriptures to our theory, we give the testimony on this point, of eminent Biblical scholars.

In Kitto's "Cyclopedia of Biblical Literature," under the head of "Assyria," we read as follows: "Out

rude beginnings grew up little by little for a long course of centuries the empire of Assyria, which, in the time of Solomon, and thence onward for about four hundred years, until its sudden collapse and fall, was the most magnificent nation under the sun. In what was solid and substan-

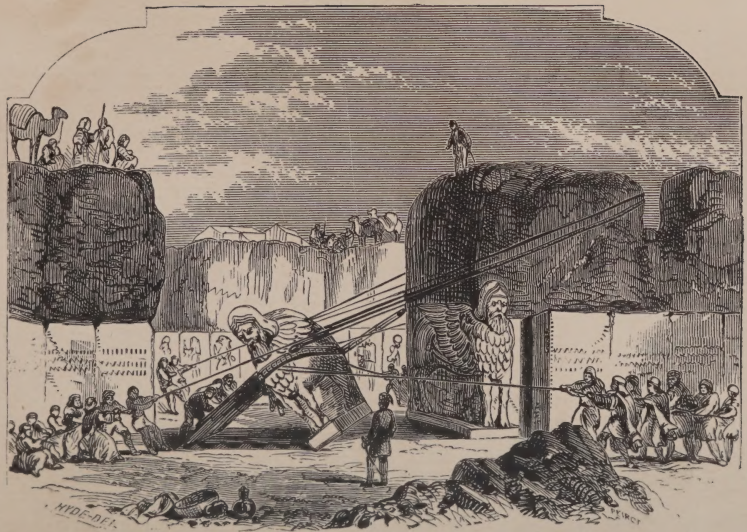
of that land went forth Asshur and builded Nineveh," or (as it is in the margin) "out of that land he (i. e., Nimrod) went out into Assyria and builded Nineveh." . . Looking at the entire context, and following the natural current of the writer's thoughts, we shall find the *second* translation yields the most congruous sense. Moses is enumerating the descendants of Ham, and it is not likely that he would interrupt the details to give an account of Asshur, a son of Shem, whose posterity are not introduced till verse 21."

In Smith's new "Dictionary of the Bible," under the article "Nimrod," the point in dispute is carefully considered. We quote simply the conclusion reached.

"Authorities both ancient and modern are divided on the subject, but the most weighty names of modern times support the marginal rendering, as it seems best to accord with historical truth. The unity of the passage is moreover supported by its peculiarities both of style and matter."

tial, both as respects things material and intellectual, Egypt was before it. But in hights, in vast proportions, and in earthly pomps and splendors, Assyria has never been surpassed.

The haughtiness of these kings of the east—their pride of power and dominion, their confidence in the strength and stability of the great empire over which they ruled, are most distinctly and fully set forth in the Scriptures. Never did frail and mortal men rise to such an overweening estimate of their own power and greatness. Hear Sennacherib in his message to King Hezekiah: "Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria?" Or listen to the haughty Nebuchadnezzar as he surveys the magnificent



SCULPTURES DISCOVERED BY LAYARD ON THE SITE OF NINEVEH.
REMOVAL OF THE GREAT WINGED BULL.

seat of his empire, now brought to its highest glory and perfection: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" As a specimen of material grandeur, no civilization has ever surpassed the Assyrian. It was the bright consummate flower of oriental gorgeousness. Some of the palaces which Layard has uncovered at Nineveh are so vast in their dimensions, and involved such an untold amount of labor for their construction, that the details are absolutely bewildering. Whoever has seen one of the marble slabs, covered with figures and inscriptions, which have been brought to us from Nineveh, since the modern explorations, and has estimated the amount of work which must have been done upon one stone alone needs but to know, that in a single palace, these stones set on end, and stretched out in a direct line, would reach over a

mile. This will give him some general conception of what the Assyrian kings called a palace. But these sculptured stones constituted only a single item of the work. Perhaps the most astonishing part of the whole enterprise was the artificial hill that was first raised for the palace to stand upon. This was built that the structure might have the grandeur of hight, and might proudly overlook the surrounding plain. All the earth which has been piled into the back bay of Boston after three or more years of vigorous labor, and with all the appliances of modern mechanism, would not make *one* of the largest artificial mounds of Assyria.

Now the Scripture history distinctly recognizes this also as the land of Ham, not only by showing us that the founders of the empire were of this stock, but in many other ways which we cannot stop to point out. Its system of idolatry was much the

same as that which belonged to the Canaanites. The god Bel in the Assyrian worship, one of their principal divinities, was the Baal of the Canaanitish worship. Besides, the prophet Micah, writing in the eighth century before Christ, calls Assyria the "land of Nimrod," which is just as definite in respect to the race of the Assyrians as though he had called it, as Egypt is called, the "land of Ham." There is no question that this great empire belonged to the same people, who, according to our modern theories and notions, have been "hewers of wood, and drawers of water" for the rest of mankind, from the beginning. It would doubtless have been highly amusing to the Assyrians and Egyptians when they were tyrannizing over all surrounding peoples, and holding between them the reins of an almost universal empire, and gathering in their slaves from the ends of the earth, if they had been told some of our modern

theories touching the low and abject condition which the "accursed race of Ham" has always been supposed to occupy among the nations. For many long centuries before the children of Shem and Japheth acquired any considerable position or name in the earth, as the founders of kingdoms and empires, these children of Ham were moving forward upon a grand career of earthly greatness and far-reaching conquest. As has been said before, the Jews are to be excepted,—a nation whose civilization, in its consequences, was worth infinitely more to the world than all the rest; but the Jews, from the peculiarity of their position and relation to God, do not come upon the human plane of development. With this exception, the descendants of Shem and Japheth made no figure in the earth, for fifteen hundred years after the flood, at all comparable with that made by their brethren, the children of Ham.

CHAPTER IV.

OTHER GREAT NATIONS OF THE HAMITIC STOCK.

EGYPT and Assyria have been placed in a chapter by themselves, because they were the greatest of ancient empires, and because their history has so many striking points of similarity. But there were also other distinguished nations in early times, which belonged to this "accursed race of Ham."

The PHENICIANS were one of these. The question of their origin is settled even with greater ease than that of the Egyptians and Assyrians; for the Phenicians were descendants of Canaan himself on whom the curse was pronounced. One of the chief cities of Phenicia bore the name

of his eldest son. "And Canaan begat *Sidon*, his first-born." The Phenicians were anciently called Canaanites, and were the foremost tribe of the land, when the Jews entered it for invasion and conquest. The name "Phenicians" they did not then bear, but received it afterwards from the Greeks. Every reader of the Old Testament will remember how often, in the early books of the Bible, he comes upon passages, in which there is an enumeration of the tribes inhabiting the land of Canaan, before and when the Jews entered it. Sometimes the enumeration gives but a part of the tribes and sometimes the whole.

Let the reader look at Exodus xxxiii. 2, as an illustration: "And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite." In other passages are mentioned also the Girgasite, the Arkite, and the Ham-

athite. In these cases it will be observed that the name "Canaanite" is used to designate a tribe. When the people of the land are spoken of as a whole, they are called Canaanites, because of the name of their common ancestor. But when it comes to an enumeration of tribes, one tribe retains this original and general name for its peculiar and separate designation. Now it was this tribe that was afterwards known as Phenicians. They occupied a region along the coast of the Mediterranean Sea, in the northern part of the land, and were early engaged in sea-faring pursuits. At the time of the Jews' invasion, this tribe had much more of vigor and strength than many of the others, and was never thoroughly subjugated by the Jews. It was crowded down toward the sea, into much narrower limits than it had formerly occupied. When Joshua, the Jewish leader, was about to die, we are told that "the Lord said unto

him, Thou art old and stricken in years and *there remaineth yet very much land to be possessed.*" And then follows a statement of the portions of the country yet unconquered. Among the rest we have this tract of which the Jews had not then got possession. "From the South all the land of the Canaanites and Mearah, that is besides the Sidonians, unto Aphek, to the borders of the Amorites." These people, at first called by special designation *Canaanites*, are also often called in the Scripture, after the first-born of Canaan, *Sidonians;* at a later date, when Tyre their other chief city had become famous, they were called *Tyrians;* and still later, when the Greeks began to write history, they were called *Phenicians.*

These Phenicians were a very remarkable people. They had but a narrow strip of land along the shore; but as their life was on the sea, and as their wealth was de-

rived mainly from this source, they had little use for any great extent of territory. On this little margin of shore, into which they had been pressed by the Jews, they maintained a vigorous existence for many centuries, and were indeed in some important respects the foremost people of the world. They were the great merchants of antiquity. A beautiful sketch of the extent and activity of their traffic with all surrounding nations is given in the 27th and 28th chapters of the prophet Ezekiel. It affords us a most clear and enlarged idea of the thrift and splendor of this Phenician civilization, in the day of its glory.

When the Jewish commonwealth had reached its hight, and Solomon its king desired to build a temple of exceeding magnificence, for the honor of God and the admiration of after ages, he entered into a league with Hiram, King of Tyre, and obtained from him the needed assistance,

in materials for the temple and in skilled workmen to prepare and finish them. The whole account of this transaction, as recorded in 1 Kings v., reveals a dignity and courtesy of intercourse between these two monarchs, which may stand for a model even in our times. It shows on the part of Hiram a large-minded and magnanimous forgetfulness of the past, a freedom from all petty envy and prejudice, a willingness to co-operate heartily in a work which was to be for the glory of another people; it shows that frank and generous and gentlemanly character which had come from his enlarged intercourse with the nations through his commercial enterprises. Though this was in the very noontide glory of the Jewish kingdom, yet the Jews were far behind these Phenicians in skill and in knowledge of the mechanic arts. "Thou knowest," says Solomon, "that there is not among us any that can skill to hew (or shape) timber

like unto the Sidonian." And so, also, for the works in brass, he brought a man out of Tyre, as an overseer. "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Napthali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works of brass. And he came to King Solomon, and wrought all his work."

Thus as one of these Hamitic nations first taught the mechanic arts to the Jews, and educated their great lawgiver for his august mission, another of these nations furnished the Jews with the materials and the skill, whereby they were enabled to build the great structure which was to be the grandest architectural work of their race. Were there space, we might develop much more fully the connection which the Tyrians, or Phenicians, had with this enterprise of building the temple; but

the reader may find it all in the books of the Kings and Chronicles, and the whole story will well repay examination.

To the Phenicians also, by a kind of common consent, has been ascribed the invention of letters,—the first formation of the alphabet and the art of writing,—upon which so much of the glory of our modern civilization depends. Perhaps Egypt might dispute with Phenicia the question of priority in this matter; but that makes no difference so far as our general argument is concerned, nor is it needful to go into any minute examination on this point. In general history the honor is ascribed to the Phenicians. Thus Lucan, a Roman poet, living in the first century of the Christian era, says,—

"Phœnices primi, famæ si creditur, ausi
Mansuram rudibus vocem signare figuris." *

* The Phenicians were the first, if we may credit report, who attempted to render speech permanent by rude characters.

It is said that the alphabet was brought out of Phenicia, and introduced into Greece by Cadmus. Sanconiathon, the oldest profane historian in the world, of whose writings we have a few fragments, was a Phenician. In all branches of human knowledge, in the early periods of the world, the Phenicians are generally reputed to have made as great advances as any other nation, and in some departments they held decidedly the foremost place. And that they were of the pure and unmixed race of Ham, there is not a reasonable doubt.

There is one other people standing in the most intimate connection with the Phenicians whom we must not fail to mention. The famous CARTHAGINIAN Empire in the north of Africa, on the southern shore of the Mediterranean, was of Phenician origin. It was planted by a colony from Tyre nearly nine hundred years before the time of Christ. Virgil, the Roman poet, when he

was seeking for materials wherewith to adorn his immortal epic, could find nothing more romantic, or better suited to his purposes, than the story of the adventures of this Tyrian colony, and Dido, its queenly leader,—sister of the reigning king of Tyre. In the brightest days of Roman literature this "accursed race of Ham"—these "hewers of wood and drawers of water"—furnished the story, of world-wide interest, which the elegant poet of the Augustan Age has transmitted to us in the Eneid.

A few centuries later, this Tyrian colony had grown into an empire, so that when Rome set forth, in her march of dominion, for the conquest of the world, she found in Carthage her most formidable rival. The three Punic wars—in which Rome was sometimes dashing her iron legions against the Carthaginian hosts on the shores of Africa, and sometimes was cooped up in her own home, and struggling with all her

might to save herself from utter overthrow and ruin—reach over a period in history of one hundred and twenty years. Hannibal —the Carthaginian general in the second of these Punic wars, who boldly passed into Europe, and led his army over the Alps, to come down upon Italy like an avalanche, —stands confessedly one of the four greatest military leaders of the world. Alexander the Great, Hannibal, Julius Cesar, and Napoleon Bonaparte are the names that seem naturally to occupy the front rank in the annals of war.

Now all this outgrowth of civilization, of which mention has been made, Assyrian, Egyptian, Phenician, Carthaginian, which was the marked and prominent civilization of the early world, belonged to the children of Ham. Over the hills of Judea there rested a moral glory, which was all their own; but in what may be called the *natural* development of civilization in early

times, these Hamitic races were decidedly in advance of all others.

It is not necessary, in this connection, to praise or defend the style of this ancient civilization. Morally, it was doubtless of a very low type. Intellectually, it was brilliant only by the learning and education of a few. Physically, it was grand and showy beyond any thing that the world has since seen. On the whole, it was gross and of a mean order, and destined in the progress of the ages to give place to something vastly better. But it was such as was natural in that early development of empire. The material and physical, in the order of nature, come before the intellectual and moral. We may use the language which Paul employs in reference to the natural and spiritual body: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

In the light of these plain and simple his-

torical facts, let it now be asked if the common opinion which has been so current in this land and in England, about the "race of Ham," as an inferior and servile race, through all the ages of history, is not without any good foundation in fact? Is it not, as was asserted at the outset, as historically untrue as it well could be? But some who have followed the argument thus far may collect their thoughts, and say, "We do not mean the Race of Ham exactly, but we mean *the Black Race.*"

CHAPTER V.

THE BLACK RACES—WHO ARE THEY?

COMMON opinion at this point begins to be somewhat vacillating and uncertain. She is not quite sure that she *ever* meant to imply that the whole race of Ham has been under this curse, and has been kept in this mean and inferior condition. Indeed, she thinks she could not have meant that exactly. But of one thing she is very sure. *The Black Race* has always from the remotest times been a race of slaves. This black race is the one that the nations have always made use of, wherewith to furnish themselves with their "hewers of wood," etc. Popular opinion is settled and clear on this last point; for are

we not told that, on the monuments of Egypt, persons of this race have been found sculptured, in inferior and slavish attitudes, and is it not clear, therefore, that the black race is the one that the nations have always employed for slaves?

Let it be remarked then, first, that it should be definitely understood who constitute the "black race." Does any one suppose, that there was ever a native born Egyptian, or Carthaginian, or Moor, who would not be reputed a black man in our Southern States? Take the swarming hosts of Southern Asia, that fill the land of India and all the islands of the Indian Ocean; take that uncounted multitude who crowd the Chinese Empire; take the dusky children of the sun, that swarm on all the countless isles of the tropical Pacific, — and so far as mere color is concerned, are they not all black according to the interpretation and common usage which have prevailed

at the South? Take three fourths of the human family now dwelling upon the face of all the earth, and judging alone by reference to color, the friends of slavery would decide that they are black enough for their purpose, — certainly much blacker than many an individual at the South, who is held as a slave.

A year or two since, some persons who were traveling in the steamboat across Long Island Sound took it into their heads to have a little pleasant conversation with the mulatto waiter employed on the boat, and who seemed just then to be at leisure. They asked him if he did not think there had always been a kind of curse resting upon people of color like himself, — if he did not have a consciousness that there was this frown of God upon the colored race. He said he was not aware of any thing of the kind. "Why," said he, "gentlemen, I take it that the larger portion of the human

race is at least darker than I am, and I think there is much more probability that you white people are descended from us than that we are from you. I see no particular reason why you should pride yourselves upon your color, because you seem to be in a decided minority."

Said he, "I once read in the good Book, that a certain man with a terrible disease went to an old prophet to be cured. After he was healed, he desired to reward the prophet for his service; but the man of God would take nothing whatever. When he was gone, the servant of the prophet laid a plan to get the reward for himself, and when he came back from his lying errand, the prophet knew what had been done, and he pronounced a curse upon him. And what was the curse, gentlemen? '*He went out from his presence as white as snow.*' It would not seem from this that *white* was a color to be especially proud of."

But the objector will think it unfair to state the case in this way, and will say that he means the black race in Africa. Well, the Egyptians lived in Africa, and so did the Carthaginians and the Moors, — people, as we have seen, of considerable respectability in their day. There is an endless diversity of color in Africa. Many of the inhabitants are no blacker than millions of other people in other parts of the world. The tribes who live along the northern shores are of a dusky hue, much the same probably as the Egyptians were of old. They are somewhat darker than the people of Southern Europe, — the Spaniards and Italians, — but not darker than many in Southern Asia. The people who live in the Southern parts, — the Hottentots, Bushmen, Zulus, and others, — are not exactly black: they do not, in fact, approach much nearer to blackness than millions and hundreds of millions of Asiatics. The people of Nubia and

Abyssinia on the eastern coast are blacker by many shades than these southern tribes; but they are also of a far higher character in their physical, intellectual, and moral qualities. Indeed, the most cursory glance at the population of Africa reveals the fact that color can not be taken at all as a measure of character. Some of the lightest tribes on the Continent are also the meanest and lowest in almost every respect.

But our objector is not to be put off in this way. He insists that there is somewhere in Africa one that is "*the* black race," *par eminence*. Well, we concede it. It is black,—dreadfully black. And is it not a somewhat curious circumstance that this really black race should happen to have their home in the equatorial regions of Africa, where the sun comes down with a burning power, hardly paralleled any where else?

It will be noticed, in looking at the map

of the world, that the only continent which has the equator passing centrally across it, or nearly so, is Africa. The equator crosses Asia in the extreme southern part, where the heat is greatly softened and modified by the influence of the ocean. It passes South America in the northern part, where the same modifying influences prevail. In all tropical islands, this influence is still stronger, and the heat is still more thoroughly tempered, by the breezes from the surrounding waters. But in Africa the equator cuts the continent into two parts, a little below the center. Now is it not a singular fact that these black tribes should have been thrown into these regions of tropical Africa? — that these people, who have had the mark of Cain, or some other mark placed indelibly upon them from the beginning (as we are told) should have had this particular spot selected for their dwelling-place, and that they should

be flanked so ingeniously on either side by colors fading out gradually toward the white, as you pass either north or south? It is certainly a very unique arrangement, and shows a wonderful eye for effect.

We are asked, however, in sober earnest, to believe that the black color is inherent in them from the first, and that they would have been just as black through all ages, though their home had been in Siberia instead of Equatorial Africa. Those may believe this who choose. For ourselves, we do not accept it. Common sense is worth more for some things than uncommon sense. All over the earth, men are more or less colored just as they ought to be by the general conditions of the climate and other modifying influences under which they live. The great majority of the race is not what we call white. And even among the so-called white races some are of a much darker shade than others. The Spaniard

and the Italian, with their more southern exposure, differ in this respect from the northern nations of Europe. The Saxon race in this country, where it is exposed to greater degrees of heat and cold than in England, is gradually taking on a darker hue. The light hair, blue eye, and blonde complexion, which of old marked the Saxon, do not prevail here, as in England and Scotland. Even the children of our missionaries, in different parts of the world, come back to us, bearing often the most unmistakable traces of the lands in which they have been born. If in Asia, they have a touch of the Asiatic about them; if in the islands of the Pacific Ocean, you may often discover traces of the features and complexion which mark the population of those islands. And if this takes place in a few years, and in one generation, what may have taken place in the long ages of the past? This is a matter of common remark,

and must have been noticed by every person of observing habits.

Men may busy themselves about the different layers of the skin—the cuticle, the *rete mucosum*, and the *cutis*,—they may speculate ever so curiously concerning the coloring matter,—where and how it is deposited. We make no objection to these investigations. They may go on until the question is all settled, and scientific men are perfectly agreed about it, as they certainly now are not. But we take it that mankind generally are not expected to stand still and hold their breath, in doubt whether or not the sun shines, until scientific men have first settled all the questions which arise touching the nature and properties of light. The simple and obvious truth is, that a very large portion of the race is to some extent colored, and that those races and tribes are blackest who ought to be blackest by virtue of the posi-

tion which they occupy and all the influences by which they are surrounded. Any man knowing beforehand the elements which enter in to make the climate of Central Africa, would probably decide that the people living there would be darker than at any other point on the surface of the globe.

But we have found our black race at last in their home. We have found "Nigritia," —*the land of blackness*, as the name itself means. And we find it lying directly across the central and widest part of Africa, reaching up to about sixteen degrees of north latitude, and bounded on the north by the immense Desert of Sahara. And having found the race or races of blacks, it remains to offer a few simple and obvious remarks about them.

And first we are not now among the lowest orders of mankind. Blackness, as has already been intimated, is no measure of character. These black tribes differ very much

among themselves physically and mentally; but none of them are so low, by many degrees, as the lighter-colored Hottentots and Bushmen of Southern Africa. They have a much finer physical formation, and have also much more of intellectual strength. Goodrich, in his Universal Geography, describes the people on the western coast of this central region of Africa as follows: "There is considerable diversity in features and color in the different nations or tribes. The peculiar negro features are not found in all. The Mandingoes have regular and open countenances, and among the Ashantees may be found faces of Grecian shape and precision. The negroes are generally well shaped, and among the females may often be seen the most graceful forms. In all things but in color they have what are allowed in Europe to be the requisites for beauty."

We are among a people not only superior

to some of the lighter-colored tribes of Southern Africa, belonging probably to the same general race, but a people very far above some that are found in Australia, and in the islands of the Indian Ocean, who are to be numbered, perhaps, with the children of Shem. The negro is very far from being the lowest type of our race. He is not only above those already mentioned, but mentally, morally, and physically, he is above the great body of the effete and worn-out races that people the thickly-scattered isles of the Pacific Ocean. Mentally, he is doubtless inferior to the Chinese, but physically, so far as stature and strength are concerned, he is certainly their equal, and morally, he is far above them. The common prejudice that just in proportion as a man is black he is weak in mind, so that the blackest people approach nearest to the brute, may as well be dismissed at once and for ever.

Another point deserves a passing remark. We have found our black race, and at the same time we have found a people about as far removed as they well could be from those on whom the curse fell. It has already been shown who they were, where they lived, how the curse was inflicted, and how nearly they were extinguished as a people in the process. No one can with any reason pretend that these black races of Africa are the children of Canaan. Whether they are the children of Ham at all, though highly probable, can not very certainly be known, nor is it a matter of much consequence. That they do not belong to the old Canaanitish stock which had its home on the eastern shore of the Mediterranean Sea, is very evident. Whatever, therefore, may have happened to them of good or evil through the long ages of the past, has not come through the curse pronounced on Canaan. It would be just

as legitimate, in the light of history, to trace the fall of the Roman Empire to this curse as to attempt to explain the condition of these black tribes of Africa by any reference to that remote transaction.

However, curse or no curse, common opinion is clear and settled on one point; these people have always been used by the civilized nations of the earth as slaves; the rest of mankind has always gone here to get its supplies of "hewers of wood and drawers of water." Every body says so, and the monuments of Egypt tell the same story, and popular opinion is very confident that she can not be mistaken this time. She was a little aside from the truth, she confesses, as regards the race of Ham as a whole. That race has been somewhat more respectable than she supposed, and she does not wish to slander any body that has been respectable. But that the other nations of the world

have always made use of these black people for slaves, she is very sure. And if these have always been in this slavish condition, it is pretty manifest that they always ought to be. How this matter stands, we will consider in the next chapter.

CHAPTER VI.

WHO WERE THE ANCIENT SLAVES?

IF the truth must be confessed, common opinion has been rather more careless and blundering in this matter of negro slavery than in respect to the race of Ham. She had some little excuse for that. There *was* a curse, and all the mistake she made was in applying it to four sons instead of one. But in her general talk about this matter of slavery, notwithstanding what she affirms about the monuments of Egypt, she is egregiously aside from the truth.

The Old Testament contains a rapid and general history of the principal nations of the earth, for three thousand five hun-

dred years after the creation. In all the lands which are thus opened to our view, slavery, in some form, was an active and fully-developed institution. War was the normal condition of these early nations, and slavery was always, in these times, an adjunct of war. And besides, vast numbers of slaves were disposed of in the regular way of trade, by sale and purchase. Take the instance of Joseph as an illustration. How readily those Ishmaelites, with their camels and loads of spicery, going down into Egypt, came to a bargain about this lad! They knew that they were carrying him to a market where he would have a quick sale. This was no strange transaction in that age. We see less of this business, it is true, than we do of the larger operations of war, where men are made slaves by thousands and millions. This trade is a more common and matter-of-course affair, going on every day, and not

coming particularly into notice. Yet we have many glimpses of it in the Bible. In the chapter already referred to, which describes the immense commercial activity of Tyre, we have this item: "Javan, Tubal, and Meshech, they were thy merchants; they *traded the persons of men* and vessels of brass in thy market." Now Javan, Tubal, and Meshech were three of the seven sons of Japheth, our own progenitor, used here to designate the tribes which sprung from them. They are supposed to have occupied the regions of Asia Minor, and they came to this Tyrian market to traffic in slaves. It was a regular branch of business with them. But the great multitude of slaves brought distinctly to our view in the Old Testament are those who were rendered such by the varying fortunes of war. They are not called slaves usually, but *captives, bondmen, servants, strangers.*

Now in all this long early history of the world, — in these constant references to captives and bondmen throughout those ancient lands, it is impossible to point out a passage where there is the slightest intimation that the slaves were black. It is not denied that there may have been black slaves here and there among them. This is altogether probable, or well-nigh certain. But these were only as the drop in the bucket. In Jeremiah xxxviii., we have reference to an Ethiopian eunuch, belonging to the court of King Zedekiah, and he was undoubtedly of a dark color, though the Bible says nothing on this point. But Ethiopia, lying just south of Egypt, and coming within the range of the tropical heat of Africa, though its inhabitants were doubtless of a dark hue, was by no means, in that age, a country to be despised. It had a high degree of civilization, — not so high as Egypt, but it often carried on suc-

cessful wars with the Egyptians and other nations; and in these wars, captives were taken from the Ethiopians, as from other people, and they were distributed abroad as slaves, making a small, a very small, element in the sum-total of ancient slavery. It was from this kingdom of Ethiopia, perhaps, that the princess called the Queen of Sheba came to Jerusalem, to hear the wisdom, and to see the glory, of Solomon. The New Testament calls her the Queen of the South, and she is claimed both for the Arabians and the Ethiopians. But however this may have been, Ethiopia stands out in the Bible and in ancient history as a kingdom of no mean importance, and an Ethiopian slave was as honorable in the sight of men as a Jewish or an Egyptian slave. But honorable or not, these dark-colored slaves from Ethiopia, and the adjacent lands on the east coast of Africa, make but an infinitesimal portion of those men-

tioned in the sacred volume. The supposition that, whenever servants or bondmen were spoken of they were of course black, is in the highest degree fallacious.

It is seen at once who these Old Testament slaves were. They were any body and every body who could be subjugated under the law of the stronger. With the Jews, they were mainly the descendants of the old Canaanitish race. The Jews were permitted by God, under certain merciful and wholesome restrictions, to hold these people in servitude. We have already spoken of the number in the service of Solomon, in the building of the temple, as "bearers of burdens." He employed others also in more honorable capacities. We may quote one or two passages to set this whole matter in a fuller light. In 1 Kings ix. we are told,—

"And all the people that were left of the Amorites, Hittites, Perizzites, Hivites and

Jebusites, which were not of the children of Israel,

"Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

"But of the children of Israel did Solomon make no bondmen: but they were his men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen."

In 2 Chronicles ii. we are also told, —

"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David, his father, had numbered them: and they were found an hundred and fifty thousand, and three thousand and six hundred [laboring men probably or men of war, had he chosen to so use them.]

"And he set threescore and ten thou-

sand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work."

Now these people at least were not black slaves from the west coast of Africa.

We look next into Egypt. The most we know of the style of slavery that prevailed in Egypt is found in the fact that the whole Jewish race, in the early period of its history, was there in this capacity, and was there developed through three or four centuries to nearly the same number as the Africans in this country at present, descendants of those who were long ago brought hither as slaves. The Jews went out of Egypt more than three millions strong. These evidently were not of the black race.

We turn next to Assyria. This same Jewish race, after the age of Solomon, and when its numbers were greatly increased,

was carried captive to Nineveh and Babylon, and there served in the same capacity.

The ancient nations, therefore, paid no heed to color, in the matter of their slaves. They took all that they could lay their hands upon. And though dark-colored slaves were doubtless to be found among them, the number of really *black* slaves was so small, comparatively, as to be of no consequence in relation to the point under consideration.

So far as the black tribes, from whom we derive our slaves, are concerned, it is likely that they furnished very few if any slaves for this ancient civilization. They were living (if they were then developed as now) far away, on the western coast of Africa, — in a region quite inaccessible, — separated from Egypt by the great and almost impassable desert of Sahara, and by the whole width of the continent, — a place to which the maritime commerce of that

age rarely reached. The slaves of the Egyptians were Jews, Assyrians, Ethiopians, Arabians, and the other peoples about them, with whom they were engaged in war, or with whom they traded. Or they were native-born Egyptians, reduced to this state for various causes. The peculiar style of black slavery known among us does not appear as any marked element in Egyptian history. Besides, to allege that if it existed, it would be any thing to the purpose is absurd; for who were the Egyptians themselves but this same accursed race of Ham?

Let us now pass from these ancient lands, — these earlier kingdoms and empires,—into Greece. Slavery was an old and widely-developed institution in Greece. Her civilization rested, to a large extent, upon this basis; and though it was for a season the most brilliant known in ancient times, yet it was rotten in its very foundations, and

that, too, very much by reason of the prominence of slavery itself. Was there ever a man, when reading Grecian history, who supposed that the slaves who are so constantly spoken of are blacks from the west coast of Africa, or from any part of that continent? It is not at all unlikely that some chance specimen of an Ethiopian may have been mingled with the countless multitude. But these Grecian slaves were the aboriginal tribes of the country reduced to servitude, or they were captives in war, or persons who had fallen into this condition for the non-payment of debt to the government, or for crimes and misdemeanors.

The slavery of Sparta was one of the lowest and severest known in ancient times. It was more like African slavery in this country than any other of which we have knowledge. The Spartan slaves were called helots, and their position in the

State was as mean and depressed as it could well be made. And who were these helots?

Thirlwall, in his History of Greece, says of them, "Very different was the condition of the helots, whose name, according to every derivation of it, recalled the loss of personal liberty as the origin and the essential character of their state. The ancients looked upon them as Achæans, who, in consequence of their obstinate resistance, had been reduced to slavery by the conquerors, and upon their lot, as the most wretched and degrading kind of servitude. A modern historian views them in a totally different light as an aboriginal race, subdued at a very early period, who immediately passed over as slaves to the Dorians. Whichever way it is put, they have no more connection with Africa and the black race than we have."

In the Roman Empire, also, slavery was

a vast and wide-spread institution, about which there was much legislation and a large number of laws, having reference to all the details of the system. Adams, in his "Roman Antiquities," says, "Men became slaves among the Romans by being taken in war, by sale, by way of punishment, or by being born in a state of servitude. . . . There was a continual market for slaves at Rome. Those who dealt in that trade brought them thither from various countries. The seller was bound to promise for the soundness of his slaves and not to conceal their faults. Those brought from beyond seas have their feet whitened with chalk, and their ears bored. . . . Criminals were often reduced to slavery, by way of punishment."

Nothing is said in this extract, or elsewhere, of colored slaves. If those who were brought from beyond seas had been the jet-black people of Africa, they would

not need to be distinguished by a chalk mark that they might be known. In all this immense system of slavery among the Romans, lasting for centuries, we hear nothing about negro slaves. Undoubtedly there were black slaves there occasionally. In this great traffic, reaching out on every side, doubtless some black people would be brought in; but the circumstance was too slight and unimportant to require any special notice.

CHAPTER VII.

WHEN DID NEGRO SLAVERY BEGIN?

AFTER the magnetic needle had begun to be used for purposes of navigation, the nations of Europe entered with zeal into the work of maritime discovery. In this great enterprise, Spain and Portugal were foremost. According to the savage and tyrannical usage of those times, when any new continent or island was discovered, the nation through whose agency the discovery was made took possession without the slightest regard to the rights of the people who were found there. In their greedy thirst for gold, they inflicted untold wrongs upon the simple and helpless natives. Then it was,

in order to carry out their schemes for the accumulation of wealth, that the Spaniards and Portuguese first began the business of stealing this black race from the western coast of Africa, and taking them over to the West India Islands, to toil under cruel taskmasters in digging for the precious ore. And this was done under the same hypocritical pretense which has ever since prevailed on this subject of slavery. It was all for the good of the poor fellows themselves (such was the allegation) that they were thus caught and torn away from their own home and their own race; for were they not miserable heathen in their own land, and did they not need to be civilized and Christianized? Certainly they did, and the pope came to think so too, and granted his indulgence to this nefarious business. And these blacks have had a nice opportunity to learn what Christianity was ever since. The *golden rule*, however,

of that peculiar Christianity which they have been taught, differs somewhat from the one found in the New Testament.

The Portuguese began the business, and landed the first cargo of black slaves in the West India Islands, in the year 1505. The Spaniards followed the bad example, and made a much larger importation in 1511.

Other nations soon came in for a share in this most lucrative traffic, — all pious nations, of course, and all engaged in the business for pious purposes. By and by somebody invented the doctrine of the "accursed race of Ham," which was a great comfort to these man-stealers. They were more pious now than before; for they had only sought to convert these men, and train them in the ways of Christianity, but now they were helping God to fulfill an old decree, which had rather slumbered of late, and been mostly forgotten, because there had been nobody to attend to it. Pious

England by and by began to perceive that she had a duty to perform in this matter, and she entered into it with great alacrity and energy. It is estimated that there were carried into the British West India Islands alone, between 1680 and 1786, — a little more than one hundred years, — 2,130,000 natives of Africa; and such was the waste and destruction of life among these people that, in a calculation made some years ago, there were only 763,000 who could be reckoned as descendants of this whole number. In all the West India Islands, British, Spanish, Dutch, French, Swedish, and Danish, including the Republic of Hayti, there are to-day scarcely 2,000,000 of blacks,—a number less than those carried into the British Islands alone. In respect to waste and destruction of life, the United States exhibit a most remarkable contrast to what has taken place in these islands. In 1620 a Dutch vessel

brought twenty Africans to Virginia, and sold them as slaves. The same year in which the Puritans landed on Plymouth Rock, these slaves were landed at Hampton, in Virginia. It is estimated that up to the year 1808, when this trade ceased by law among us, there had been brought hither from Africa 300,000 slaves. Not a few have been imported since, in spite of law, but comparatively the number must be small. From these, as ancestors of the race now existing here, we have at present about 4,000,000 of blacks in this country; so that instead of diminishing and using up the number first brought, we have very greatly increased it.

It is seen, therefore, that common report babbles very foolishly and indefinitely when she allows herself to talk about this black race as the one that has supplied the world through all time with slaves. This slavery of the blacks is a very modern af-

fair, reaching back but a little way into the long ages of the past, notwithstanding the oracular message which the monuments of Egypt are alleged to send to us.

And there is another fact which has often been brought out in one way and another, but ought not to be omitted in this connection: slavery was essentially dead among all Christian nations when this negro slavery began. Even the very imperfect Christianity which had prevailed for fifteen hundred years in Europe had taken all the old life out of the system. By common consent, it was held to be contrary to the teachings of the gospel, and a scandal to any who bore the name of Christ. But when the barrier was once broken down, nothing could stop the mighty rush of the river. It was because slavery was so at war with the Christian sentiment of Europe at that time that men had to be pious who

went into it. They must allege a Christian motive for it. The pope must be called in to baptize it, and pronounce over it his solemn mummeries. And the cant which was then begun has always continued; and especially in these latter days the upholders of slavery among us have presented the pious side of the system, *ad nauseam.*

The facts thus brought forward seem to show clearly and conclusively that there is no more foundation for that wide-spread myth about the use of the black race for slaves through all the ages of the past, than there is in the prevailing notion about the race of Ham. We do not of course attempt to deny that these black tribes of Africa have enslaved each other in their own home, just as other savage and barbarous tribes all the world over have been wont to do. But that they have served to

furnish mankind generally with slaves, will not be alleged by those who pay any heed to the plain and open instructions of history.

CHAPTER VIII.

IS THE HUMAN RACE ONE OR MANY?

A LITTLE more than eighteen hundred years ago, the Apostle Paul, in the course of his labors and travels, paid a brief visit to the famous city of Athens. This place had then passed the point of its highest glory, and was already declining. But its pride remained in full strength; for pride never rises higher in a family or a State than when they begin to be in a run-down condition.

The Athenians, we are told, spent "their time in nothing else but either to tell or hear some new thing." But they never heard things newer or stranger to them

than some that were told them by Paul, during his brief stay among them. Paul, at Athens, standing on Mars Hill to deliver his message for Christ, presents us with a scene among the most graphic and remarkable in human history. There is such a rare combination of elements in the picture as serves to make it particularly attractive. He stands at the point where the ancient civilization of the world has culminated. He has immediately before him, within the range of his eye, the most perfect products of pagan invention, philosophy, and art. He is surrounded by a people, in many respects the most famous in all the annals of time. From the hight where he speaks, his eye takes in at one glance, temples, palaces, columns, and arches, which, for graceful proportion and delicacy of finish, have never been surpassed. Even at this day, in their ruins, they are carefully studied as the most

perfect models to be found, of architectural beauty. Around him, on every side, sculptured in purest marble, and standing under the mild Athenian sky, were to be seen the gods and goddesses of Grecian mythology. In the distance were the schools of philosophy, — the Academy and the Lyceum, — made famous by the names of Plato and Aristotle, their great founders and by long lines of illustrious successors.

Such are his surroundings, as Paul rises to speak. His soul is alive to the beauty of the scene; he sees the splendor and glory of this ancient civilization, and he sees, too, how far it stops short of that moral grandeur which Christianity can give to states and nations. He proceeds to launch into this intelligent and cultivated crowd that throngs around him two great ideas, which shall give them food for after-thought.

His spirit has been stirred within him

as he has seen the city wholly given to idolatry, and he determines first to lift the thoughts of his hearers, for a moment, far above the whole circle of these impure and pretended deities, and reveal unto them the one Unseen, Eternal God. And here, like a skillful orator, that he may propitiate his audience and gain their ear, he starts from their own premises; he takes advantage of what he himself has seen in their city, and from this he rises to his great conclusion. "As I passed by, and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you. God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life and breath and all things."

Familiar as this truth is to us, incorporated as it is into all our habits of thought, to them it was new and startling. It was a most revolutionary idea. It stood in direct antagonism to all their common beliefs and practices and self-interests. This thought, carried up into its higher ranges, broke violently in upon their systems of philosophy. Instead of a world of warring provinces, ruled over by rival and angry deities, it opens to view a universe, — *one* from its center to its outmost bound, — the work of one mind and pervaded throughout by one great system of harmonious law.

This is the first great truth to which he calls their attention; and then he suddenly turns and opens to them another. As the universe is one, — the work of one God, — so *the race of man is one.* This God, who made the world, "hath made of *one blood,* all nations of men, to dwell on all the face

of the earth." He revealed to these proud and haughty Athenians the *Unity of the Race*, showing them that they belonged to the same great family, which includes within itself the poor as well as the rich, the uncivilized and barbarous tribes as well as the proud and cultivated nations of the earth.

There can be no doubt what he meant by *one blood*. The plain and common-sense interpretation is to be taken. He meant precisely what we mean, what all men mean, when they speak of *blood* relatives, — those who derive their existence from some common ancestor. He took a form of speech which we use continually in reference to little circles of kindred, and applied it boldly to the whole race. They were all blood relatives, because they had all sprung from one common parentage. He was, in this, only announcing the common Bible doctrines on this subject; he

was saying the same thing that Moses had said many hundred years before, when speaking of the three sons of Noah, — "of them was the whole earth overspread;" or as he had said in another place, "by these were the nations divided in the earth after the flood." He was saying to these Athenians only what he himself has said many times over, directly and indirectly, in the Epistle to the Romans, as for example in this verse: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon *all men*, for that all have sinned."

Some will say, "This doctrine may be taught in the Bible; but it is not taught by science." Be it remembered, however, that science is one thing, and the mere hints, or suggestions, or private opinions of scientific men, are quite another. Has science settled this question? It is easy to mention some things that science *has*

established, in the face of what was anciently the common belief. It has proved that the earth turns on its axis. It has proved that the sun is the center of our solar system, and that the earth revolves round the sun, and not the sun round the earth. For thousands of years men believed otherwise; but science has triumphed, and now no intelligent man holds to the ancient opinion on this point. Many other truths science has absolutely fixed. But has it settled the question of the unity or diversity of races in any such way as this? Are scientific men agreed among themselves on this point? We look out upon the broad field where they busy themselves about this and other important matters, and we find them discussing earnestly this very question, with a decided preponderance of authority, so far as appears, toward the doctrine of unity, regarded simply in its scientific aspects,

and without any reference to the Bible. We therefore leave these men of science to work this matter out among themselves. Meanwhile we may be tolerably secure as to the final result of the contest. It is not to be apprehended that true science will ever upset a truth which is so clearly brought out in the Bible as this is. In this chapter, therefore, the question will not be argued in a scientific, but in a common-sense, way.

But whatever may be a man's private opinion, in an examination like that now proposed, nothing is to be made of the mere assertion or authority of the Bible. We are to take its theory, and see whether it will stand the test of examination. No true friend of the Bible can ever desire any other course to be pursued. If this book can not maintain itself in the light of full and fair inquiry, then it must fall.

Now the Bible makes its statement on

the point before us; it is a bold and definite statement; it is not at all like old heathen mythologies, running us back into the mists and shadows of cloudland; it does not utter itself like the ancient oracles, to mean this or that, according as matters may happen afterward to turn; it deals in positive assertions; it takes us back to a point of time, between four and five thousand years ago, and declares that the only human beings on the earth, at that time, were Noah and his wife and his three sons with their wives. This family of eight persons then constituted the race. Such is the positive assertion of this book; no other meaning can be drawn from the ancient record, and Peter in the New Testament confirms this reading of the record when, speaking of the destruction of the world by the flood, and of the ark, he says, that in it — "few, that is eight souls were saved by water." It gives us the *names* of the three sons,

and declares that from them was the whole earth overspread; it deals in *names*, be it remembered. If this is fiction, it is a bold kind of fiction; it gives us the names not only of the sons, but of the sixteen grandsons of Noah, seven belonging to Japheth, five to Shem, and four to Ham. At this point, as the genealogy would grow too cumbersome if all these diverging lines were to be followed out, most of them stop; while a few are taken up and traced onward a little farther to connect them with the great kingdoms and empires of the early world. In the family of Shem, the historian is careful to trace out the line to Abraham; and afterward, the Bible genealogies, which are designed to show the succession of times, are confined almost exclusively to the Jews.

But to go back to the sixteen grandsons of Noah. As already said, many of the lines stop at this point, while a few are

traced out a little farther. In this way we have actually pointed out the origin of all the great nations which figured in early times, and their direct connection with Noah is shown, while for all the rest of the race, we have these untraced lines, to account for their origin. The principle that seems to govern the sacred writer in making these distinctions — in dropping some and following out others — is mainly this. The Old Testament is primarily and specially a history of the Jews; and all the people with whom the Jews, in the long course of their history, happen to stand connected, like the Egyptians, the Canaanites, the Assyrians, the Medes, and the Persians, and others, are more or less definitely traced from the beginning, while the others are neglected. These outlying tribes, whose histories do not touch and mingle with the history of the Jews, are left mostly in the dark.

We have glimpses of some of them occasionally, but too brief and transitory to afford us much definite information. We have enough, however, to keep us in mind all the while, that there are other streams of life spreading out, which have issued from the same original source, and that there is a movement and a stir of nations and tribes of men belonging to this one great family, but lying outside of that little circle, where the light distinctly shines.

Now, in opposition to this absolute statement of the Bible, we have the theories and speculations of some scientific men. We say *some*, for if any one will take the trouble to inquire thoroughly into this matter, he will find that the weight of scientific authority seems to incline to the doctrine of the unity of the race, and that, too, on purely scientific grounds. But we have the speculations of *some* eminent scientific men, who oppose this Bible state-

ment, and claim that it will not stand in the light of facts. Their theories and speculations, it is to be noticed, differ very much one from another: they are very far from being agreed among themselves. But we need not stop to examine them individually. They may be taken together, understanding that they all assign a diverse origin to mankind, some of them supposing that the race must have started from four or five, others, from ten or fifteen local centers. We wish briefly to compare these theories with the Bible theory, and see which looks the most natural and probable, and which is most likely to stand the test of time.

In the first place, the present number of the race is easily enough accounted for without supposing a diversity of origin. The family of Noah placed back between four and five thousand years ago, gives the present population of the globe, by the natural

law of increase. Take the sixteen grandsons of Noah, and suppose their descendants simply to double once in a century, and in twenty-seven hundred years we have a population of nearly 1,100,000,000 of men. In the earlier periods of development, the multiplication of the race would go on at a rate much more rapid than the one we have given; but when lands became crowded with inhabitants, it would be slower: the only difficulty here is that we have not so large a population, at present, as might naturally be expected from this one family. The earth, taken as a whole, is not yet crowded with inhabitants; there is much room for expansion, and the natural law of increase from one family, starting four or five thousand years ago, would seem to give us more than the present population of the globe. If any argument, therefore, is to be drawn from this fact, it is certainly against diversity of origin, and against the idea of man's

existence in remoter periods of time. Our materials are rather scanty to fill out even the biblical programme.

Some of these theories about man claim for him, not only diversity of origin, but a very great antiquity, — even a hundred thousand years and more. And these claims are put forth mainly because, in some few instances, the bones of man, or the instruments which he has fashioned and used, have been found deep down in the crust of the earth, in strange and out-of-the-way places. It is marvelous how quick some men will fly to their conclusions, on such premises as these. The general drift of geological science, from its first start, has been unmistakably to locate man and all his belongings on the upper layer of the earth, amid the alluvium of the surface. If now and then it has happened that his bones or his works have been found away from their natural place, it would seem

to be the first dictate of sound sense and common honesty, that an explanation should be carefully looked for, at least without suddenly departing from what seems to be the well-established laws of geological science. Suppose, for example, you were passing through a forest, and should come upon a clump of trees, whose branches were imbedded in the earth, and whose roots were turned directly up into the air, would you be likely to jump to the conclusion that they grew so, or would you not rather infer that they had been set thus, by human hands or by some sudden freak and convulsion of nature?

Now it is certainly a curious fact, if man has been on the earth a hundred thousand years, or twenty-five thousand years, that out of all this remote part, not a document, not a voice, comes to tell us where he has been and what he has been doing. It is strange if we must muse over a few myste-

rious bones in the caves of Languedoc, or a heap of old hatchets or arrow-heads found in the bed of a lake, to get our only authentic evidence that he has ever been here.

Man, the empire builder, who utters himself in speech; who puts himself forth in laws, in song, in philosophy; who accumulates the wisdom and experience of past generations, and builds up his system of thought; who rears great cities; who marshals and leads mighty armies, — has he been here a hundred thousand years, and out of all these circling ages of the past, has he not been able to send a single note or record down to us, so that we may take him by the hand and own him as our fellow? Can we not catch a single glimpse of him in the open light of day, and by the common revelations of history? Is our only hope, our only resort, to make soundings for him deep down in the mud of the Nile?

Be it remembered, that to the men who

construct such theories as this, the flood is nothing, Noah's ark is nothing. We have a human population stretching directly back into these remote eras of the past, and not a word or a sign do we get from all this multitude of tribes and nations, except in some old cave or mound. Well may we be ashamed of our ancestors, if they have lived on the same earth, where now is all this stir, this life of the nations, where we can trace back for four thousand years, by the light of history, the mighty movements of society, the rise and fall of proud old empires, but can not bear a peep or a mutter out of all these almost interminable ages that went before! If man had been here through these long-gone ages, and if he is the being we take him to be, it would seem that he must have found some way of perpetuating his memory on the broad surface of the earth, as well as in the alluvial deposits; he would have dis-

covered some way of making his presence and activity known to after-times. The old mammoths and saurians, dumb and unreasoning monsters, must tell us of their ancient existence by their bones in the crust of the earth. But man, endowed with reason and speech, would have hit upon some method of transmitting the story of his life to us in living and authentic records.

This point, however, is somewhat aside from the question of unity or diversity of origin, though intimately related thereto.

The Bible, by its general description, locates this family of Noah, from whom the whole race is to spring, in Western Asia, near the eastern end of the Black Sea, and a little south of the Caucasian Mountains. Now it is to be particularly noticed that all the great kingdoms of early antiquity were in this very region. Account for the fact as we may, so it is. Standing at the point

above named, you may stretch a line due east about seven hundred miles, and with this as a radius, sweep southward and westward and northward until you form a half-circle, and in this little compass, which does not include a territory so large as the twentieth part of Asia, to say nothing of the rest of the world, you have all the truly great nations of early antiquity, —the Egyptians, the Assyrians, the Canaanites, the Phenicians, the Jews. Extend this line a few hundred miles more, and carry up the radius on the west a little higher, and in this compass, which is only the smallest fraction of the surface of the earth, you have every thing almost which makes itself manifest in the way of empire and civilization, up to the time of Christ. To the nations before mentioned, you have added, now, the Medes and Persians the Arabians, the Ethiopians, the Carthaginians, the Greeks, and the Romans. We

have, as before said, glimpses of a world outside of this circle, and we hear a little of its stir and noise; but here are the old empires which stand out and make themselves manifest in history. Now, is it not a singular fact, if mankind, as some say, started from five, ten, or fifteen local centers, at different points on the local surface of the earth, that they should nowhere have developed power and empire in early times, except around this one point where the Bible locates the beginning of the race?

The Chinese, as is well known, boast of an enormous antiquity; they run back the lines of their great kings sometimes thirty thousand years. But the simple truth is, the Chinese Empire did not show itself, or make its presence felt as a power in the earth, alongside of such empires as the Egyptian and Assyrian, to say nothing of a remoter past. This boast of theirs is idle

because there is nothing to sustain it. It is as though one should claim to-day that his great-grandfather was a man who ranked in talent alongside of Newton and Plato and Moses and that class of intellects, when, as a matter of fact, he has never been heard of in this generation, except in the talk and boast of his offspring. The old civilization of the world locates itself where we have placed it. It gathers about this one center, whether the Bible theory of the development of the race be correct or not. Nothing of any great importance makes itself conspicuously manifest any where else in those early ages. Meanwhile, the waves of life were steadily rolling outward from this center, and some two thousand years ago, society, with some good degree of organization, began to appear in the vast fields of Eastern and Northern Asia, in Central, Northern, and Western Europe.

Sometimes the speculations against which these remarks are aimed take this form. The Bible, it is said, may give a correct account of one race of men, but it was only written for one race; there were other races, but they were designedly left out in the narrative; no reference whatever was made to them. The Bible, however, carefully assures us that it makes no such limitations, and asks no such charitable constructions. It is perfectly willing to take upon itself the burden of accounting for men of every class and description, on all the face of the earth. Wherever there is a nation or tribe, on any continent or island, the Bible generously takes the responsibility of settling the question of their origin by referring them to one or another of the three sons of Noah. By them, it says, were the nations divided in the earth after the flood.

But let us look at this theory for a mo-

ment. Suppose a man were to attempt to write the real history of New England, and utterly ignore the Indian tribes. Let him attempt to follow the waves of population as they set outward, and give us a full and accurate history of New England, its settlement and growth, its laws, institutions, and usages, while he studiously conceals the fact of a race already here, and continuing here for some generations after the first white settlements. Can he write a true history on any such principle? Is not the early history of New England largely a history of its connection with these Indian tribes, by contracts and by wars? And did not the very presence of this dusky race, stealing about under the shadows of the forest, have a most important bearing on all the early movements and regulations of society? How is he to write truthfully and ignore this fact? How can he retain a reputation for common sense, if he tries

to ignore it? Just so is it with the Bible. The idea that the sacred historian purposely and carefully excludes a portion of what we now call the human race is preposterous. Never was there a book more thoroughly free from all trace of any such design. It absolutely asserts what is directly contrary to this. And, moreover, its wonderful freedom in the narration of facts, and the fullness and variety of its details, exclude any such idea. Had there been one race issuing from the family of Noah, and other races coming from other points and from a different parentage, their histories, in the long course of time covered by the narrative, must have met and mingled, must have crossed and recrossed at a thousand points; and how was the sacred historian to give us a true and genuine history of this select race of his, and not have the others come into view?

We wish, now, to put the argument into

a general form, which shall include, directly or indirectly, all that has gone before, and something more.

There comes a time, at length, when the Bible history ends, and secular history begins. For nearly two thousand years after the flood, we follow the changing fortunes of the race, with the Old Testament alone for our guide. We have no other written documents to which we can refer. At this point, profane history comes in and takes up the story of the nations, where sacred history has left it.

Now this biblical history has proceeded strictly upon the plan of developing the race from one family, and from one point in Western Asia, and of tracing out the branches for nearly two thousand years from this one root. All its lines, as they move outward, proceed from this common center, or, traced backward, they converge to this center. Now, if the race did not

actually develop itself in this way, here is certainly one of the boldest pieces of historical fiction and fraud that was ever attempted. It throws every thing else in that line entirely into the shade. An historian, writing some local history, through his prejudices, or for some other reason, may now and then attempt to pervert a single fact, or a series of facts, so that they shall not tell to after-time a true story. But to attempt to write the history of the human race for two thousand years, on a basis fundamentally false; to trace out the lines of genealogy with great fullness of names; to show the origin and progress of nations, and how one people has grown out of another for eighteen or twenty centuries, on a plan which, at bottom, is purely fictitious and artificial, — never did mortal man elsewhere attempt a literary imposture so stupendous. This is not a mere mistake. No man makes such a mistake as this. It

is fraud, or else it is essential truth. Of course, if the human race proceeds originally from several different families, located at widely-different points on the surface of the earth, the whole order of development and the whole aspect of things, at any point of time, will be totally different from what it must be if the race all comes from one point and from one family.

Take a familiar illustration. An English colony was planted in Virginia in 1607, at Jamestown. Another English colony, of quite a different type, was planted at Plymouth in 1620. Suppose, now, a man should attempt to write the history of the United States, from the beginning down to the present moment, and undertake to trace every thing directly back to the Plymouth colony,—make all the streams of population and all the institutions of society, north, south, east, and west, converge on Plymouth Rock and the Mayflower,—construct

his whole work, in short, on this principle of concentrating every thing about this one colony, and ignoring the very existence of the other. What an egregious piece of fiction his work would be! How strained and artificial and false at every point! But this would be the history of only one nation for a period of two hundred and fifty years. The Old Testament history, on the other hand, includes many nations, and reaches over a long course of centuries, and if it is made to proceed from one point, when it ought to proceed from some five, ten, or fifteen points, never since the race began has a piece of historical fiction been perpetrated which can for one moment compare with this. If these Old Testament writers have fabricated this whole theory of the origin of the race; have constructed this chain with all its connecting links, from Noah; have given us these names and genealogies out of their own heads, while as a matter

of fact, the race originated in a totally different way, and developed itself by altogether another law, then this is a bold piece of work truly. But a falsehood so daring and far reaching cannot hope to keep itself concealed. The moment this biblical history ends, and some intelligent man comes forward to take up the work of writing history, in a true and natural manner, we shall find, of course, every thing in confusion. If the law of development has thus far been false, it will not, of course, flow in and harmonize with truth afterward. There will be ten thousand things to suggest this falsehood; there must be some staring discrepancies about this point of junction.

Now, such an intelligent observer and writer we have in the Greek historian Herodotus, who has been often called the "Father of History." He lives just about the time when this Old Testament narrative

stops. But he knows nothing about these Old Testament books. They belong to another race from his, and the art of printing has not yet put them into general circulation; they exist in only a few manuscript copies. If he has ever heard of them, there is no probability that he has ever seen them, or that he knows any thing of their contents. What he writes, he writes independently of these Jewish records. It is between four and five hundred years before Christ that Herodotus goes out into the world, and listens to catch all the voices that come to him from every quarter. He interrogates the past, that he may snatch her venerable secrets. He turns this way and that, that he may see and hear all the wonders of the present, so far as is possible. He wishes to tell his story of the world, going back as far as he can into the ages gone by, and reaching out on every side among the nations, as

widely as he can. He visits Egypt, remains there for years, and makes inquiries of her learned men; he visits the lands of the East, wanders amid the decaying structures of the Assyrian Empire, bends his ear to catch information from every possible source, collects in this way many facts and some fiction, and then goes home to Greece and writes his book. Now, is the world as he finds it a different world from that which is painted in these Old Testament books? No, it is the same world. The great nations of early time, as the Bible reveals them, are the great nations of the early world, as Herodotus finds them. True, some of them are now fading and passing away; but they are great in story,—they are great in what yet remains of their civilization,—they are great in their ruins. The Egyptians, the Assyrians, the Babylonians, the Persians, the Medes, the Jews, hold the same essential place in his book

that they held in the Bible. It is the same world. The old seats of empire as he finds them are around the very spot where the Bible locates them. He hears of nothing great in all the earth, except in this region. If the race has been all the while developing around other and distant centers, he evidently knows it not. The tide of population is indeed pouring outward, and new empires are rising somewhat farther off from this original center; but they are *new*, and are so represented. A wonderful light begins to shine over his own land, and Greece is becoming famous for learning and art. But it is a *new* thing in the earth, while Egypt and Assyria and Phenicia and India are old. He finds the facts, too, about Eastern Asia to be essentially as has already been stated.

Looking back from the present time, it is easy for the Indian and Chinese Empires to boast an immemorial antiquity; but the

simple truth is, Herodotus, standing on the Euphrates, between four and five hundred years before Christ, and looking off with eager eyes into the far East, did not see these mighty empires. He speaks often of India, but says nothing of China, at least by this name. He reports a great population in these eastern regions; but it is a rude and unformed population, as compared with that in Western Asia. And evidently that vast territory of the East has not yet reported itself to him, or to any one else, as containing any thing important in the way of civilization or government. These are his words about India:—

"Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom any thing is known, the Indians dwell the nearest to the East and the rising of the sun. Beyond them, the whole country is desert on account of the sand."

This shows that he knew but little about that country; but the argument is, that if there had been great and mighty kingdoms or empires there, like what the Assyrian and the Egyptian had been, he would have known the fact; the fame of them would have filled his ears.

In short, he abundantly confirms the Old Testament history. We speak not of little details, but of the great outlines. He shows us, all unconsciously,—and all the better for that,—that these old writers were not dealing with fiction, but with fact; that they were not fabricating history, but were writing real history, in good faith.

And so it happens to-day that the whole history of this world stands written on the plan of developing all nations and empires from one family. Sacred history is certainly so written, and what we call profane or secular history follows on in the same line. It never occurs to these early secu-

lar historians to utter a protest against this ancient record, and so we have all the written history of the world to-day cast into this one mold. Can any one name an historian who ever thought of proceeding on any other basis? Historical writers have all the while been talking much of the Semitic races and the Hamitic races. They use these terms, which are drawn from the very starting-point of this whole process. Scientific men may talk about their different centers of origin, and about separate and independent groups of mankind; but when they can find an historian who will undertake to write the history of this world, on any such basis, the fact will be a curious one. So far as history proper is concerned,—that which comes to us by records and traditions,—that which grows up step by step, and is transmitted by the pen of the writer,—it has proceeded always on the principle of developing every thing from one original center.

It may be that this is all false. It may be that human history, from the remotest times, will have to be overhauled and recast, and set in the shape of making the races and nations of this world proceed from some ten or fifteen different centers; but it is not likely ever to happen. And it is very evident that these scientific whisperings and theories about groups and diverse starting-points have as yet the smallest possible weight with the great body of scholars, because no one as yet seems to have thought of recasting history, and of trying to conform it to these modern theories. But establish the doctrine of diverse origin scientifically, and this other work must be done somehow; for if the Bible is false on this matter, the history of the world is false throughout. It is vitiated at the start, and, "from the sole of the foot to the crown of the head, there is no soundness in it." It is full of error and de-

ceit and falsehood. It can no more stand, if these theories are true, than the details of the ancient system of astronomy could stand when Copernicus had once demonstrated that the sun was the center of our system. That one point fixed, every thing else had to come into conformity with it.

Science is supposed to sit apart from all the noise and commotions of this world, in her calm retreats, and to busy herself with the great questions which come before her. The pulpit is sometimes accused of meddling with politics; but science is not supposed to have any thing to do with politics. However, there are some curious facts which need explanation. Within the last twenty-five or thirty years, while the slave-power in this country has been making its great encroachments on freedom, and slavery propagandism has been rising to bolder and bolder hights of assertion and action,—while the Supreme Court of the na-

tion was denying citizenship to the free colored man, and uttering the atrocious sentiment that the black man has no rights which the white man is bound to respect, it has also been most industriously whispered abroad, in the name of science, that these black people do not belong to the human race at all, — that they are of some separate stock, and had a distinct and unknown origin. Sometimes reference would be made to the mark set upon Cain, — a wonderful piece of reasoning truly, since Cain was the oldest son of Adam, — wonderful, also, since the people who would take the Bible as good authority, as to the mark set on Cain, would naturally take it as good authority, also, on the flood, which would have been likely to wash out that mark very effectually. The very men, too, who have talked the most about the "accursed race of Ham" have often been the very ones who in the next turn of conversation

would deny that these blacks belonged to the human race at all. This is a fair illustration of the wild way in which popular prejudice has handled this whole subject.

But, if we are to begin this process of cutting off from the body those who are mean and ignorant and uncultivated, we should not, by any means, begin with these tribes of Central Africa. The Spaniards and Portuguese did not choose them for slaves, because they thought them the meanest of mankind. They chose them because they saw that in many most important respects, they were greatly superior to the race which they found spread abroad upon these new shores, when they first discovered them. They saw that both in body and mind, they were far above many of the aboriginal races of the world. If the business of separating and excluding portions of the race in this way, and for these reasons, were given into judicious hands,

they would probably cut off at least two hundred millions, in various parts of the world, before they began to apply the knife of excision to this black stock of Central Africa.

But let us understand some of the practical difficulties of the work now undertaken. This black race does not belong to the human race, so we are told. Well, be it so. Since a very large majority of the human race is to some extent black, at what precise shade of blackness shall we stop? Since they range through all varieties of color, from the albino to the jet black, where shall be the dividing line? Or, to come still nearer to the point, at what parallel of north or south latitude in Africa shall the work cease? Shall we cut out the black races of Central Africa, and retain the Bushmen and Hottentots of South Africa? These are nice questions, but not nearly as difficult as some others which may be started.

The hardest part of the business is in our country. A very large proportion of the so-called blacks in this land, are mulattoes, in all their different grades, half-and-half, quadroon, octoroon, etc. Shall we say that the pure black does not belong to the human race, while the mulatto does? Or shall we cast them both off? If we make this last decision, we seem to bring into great danger the status of white owners, negro-drivers, etc., etc. No; if we enter upon this work of separation, it is to be feared that practical difficulties will arise, which can not very well be surmounted, and is it not as easy on the whole to call it one general race, and there let the question rest?

Let us look at this same matter in a more physical point of view. If you take the body of a negro to the dissecting-room, does he not serve all your purposes anatomically, in an analysis of the human frame? Is there any physician who would

hesitate in making a generalization about the physical nature of man, from facts derived from a study of his body? Are there any parts or organs in him, which are not laid down in our books on human physiology? Or is any part wanting in him to fill out the list? Has he not all the bones, sinews, nerves, arteries, joints, which you find in the white man?

Or, take another class of facts, which lie a good deal deeper than the skin, as going to explain matters like these. Will any one pretend, when the negro studies mental philosophy in our schools and colleges, that he needs a different book, in order to give a correct analysis of his mental powers and faculties, than the one which the white races use? As he follows out any close and careful epitome of these mental facts and operations, is there any thing in him by which his intellectual nature does not respond to the description? Are rea-

son, memory, association, imagination, reflection, so different in him as to need another chart for his guidance?

Or does he need a different system of moral philosophy from that which we teach? Are the workings of his conscience and heart so unlike ours as to need another treatise to describe them? Does not his moral nature answer to the same condemnation and guilt as our own? and does he not hear the message of Christ in the gospel with the same instinctive sense of its fitness to meet his wants as we? Is he not stirred by the same passions and emotions, love, gratitude, hope, fear, envy, jealousy, revenge, that move and sway other men? "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? — fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and

summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that."

What, then, is the sense of this special pleading to prove that the black men of Africa belong to another race from ourselves?

But to return from our digression. This question of the "Unity of the Race" has the same grand importance to-day as it had when Paul brought out the doctrine in its majestic proportions before the proud and haughty Athenians. It has to do with all that bears up and moves forward our common humanity in its march toward its highest and fullest development. Every thing that seems to break in upon this great idea of one universal family — one brotherhood, with God for its Father — acts like a posi-

tive injury and drawback in unfolding the higher destiny of man on the earth.

It has been argued by some that inasmuch as man is the highest of all the animal orders, and the crown of the Creator's works, it is reasonable to suppose that there have been as many separate creations or families of men as there are separate groups in the animal kingdom.

But to this we reply, in the first place, man is not simply the highest *animal*. It is a danger to which naturalists are peculiarly exposed, — to study the animal part of man's nature to the exclusion of the intellectual and spiritual. Not that they deny or mean to overlook the latter; but their path lies so entirely amid these material organisms that they fail to give the proper place in their theories to that which is spiritual and divine. Man is the crowning work of this lower world. From the earliest dawn of creation, every thing has been pointing forward to

him. Ages on ages ago, not a single step was taken in the progress of development, except with reference to this being who was to come, — who was to be made in the image of God, and step forth the lord of this lower world. Is it natural, then, that man should be mixed up quite so closely with these mere animal groups, — that he should be so linked in and associated with these lower orders of creatures? By virtue of his spiritual and godlike nature, his infinite superiority to all that had gone before, we might expect to find him, in his origin, as far separated as might be from the circles and shapings of the mere animal world. He must have his connection with that world, because he has an earthly as well as a divine nature. But *his* earthly nature is subordinate to the spiritual, and he will not be merged and lost in it, as though the animal part was the main thing thought of. It would seem to be more con-

genial to be closely linked into one brotherhood with Africans and Asiatics, than to be bound quite so closely to these mere beastly orders of creation. The simple account given by Moses of the creation of man has in it infinitely more of dignity and grandeur. It reveals the subordination of the animal to the spiritual in a manner much more beautiful and impressive, and certainly much more gratifying to the lofty hopes and aspirations of the human mind. There is a solemn pause in the great creative work. A style of language comes in that has not been employed before. It is the language of consultation and deliberation. The plural of majesty appears. "Let *us* make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And

the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul.*" Unless science absolutely insists upon it, we should prefer to keep this old account of the origin of our race rather than take this new one, in which we are so closely mixed up with these animal groups. It gratifies us more. We think better of ourselves when viewed from this standpoint.

But this is not the only difficulty. Through all the ages of regular history, and in the dim glimpses we get of what went before, man has been a migratory being. If he was originally set in these animal groups, he has not stayed there. He has ever been a restless and roving creature, and as he now presents himself on the face of the whole earth, for the speculations of science, who can feel sure that at any point he is looking upon the aboriginal inhabi-

tants of that locality? We call them aboriginal because they are the earliest we know; but the race has been through an endless process of migration and change. We certainly do not belong aboriginally where we are. Neither do the Europeans. After all the countless transformations which history reveals, and the unknown movements which are lost in the shadows of the past, it would seem difficult to locate the races in a certain number of original groups, coincident with certain animal groups, which stay where they are put.

Let us believe that the race is *one*, in the strictest and fullest sense, — of one blood — sprung from one common ancestor. When science *proves* it otherwise, we will accept the decree of science. But certain it is, science has not yet done this, though a great number of people seem to think it has. But science is not like politics, a thing of majorities and minorities. Her

decisions do not come by a show of hands, or a counting of heads. We think as we have said, that a decided preponderance of authority to-day is for the Unity of the Race. It may, however, be otherwise. But when science settles this question, as it has settled a great many others, definitely and finally, we shall be likely to know it. Till then we will abide by the doctrine, that "God hath made of *one blood*, all nations of men, for to dwell on all the face of the earth."

CHAPTER IX.

THE QUESTION OF THE HOUR, — WHAT SHALL WE DO WITH THE BLACKS?

IN this closing chapter, we wish to offer a few thoughts of a moral and practical nature rather than historical.

We have in this land some four millions of people, the descendants of an alien race, brought hither for purposes of slavery. Quite a large portion of those thus enumerated claim their descent, also, from our own race. Our own blood is flowing freely through their veins. Taken as a whole, with all their mixtures and varieties of color, they constitute *a nation within a nation.* If there is any fault in their being here, it certainly is not their own. The bitterness

of that cup of which they have been made to drink, in their transfer to these shores, what tongue shall tell? Theirs have been the suffering, the sorrow, the anguish. The wickedness, the fiendish barbarism of the whole transaction, belong largely to men of our own complexion.

In their long servitude, they have been subjected to a severity of rules and regulations, unpracticed and unknown, for the most part, in the slavery of the early world. In those ancient lands, there was no such disparity existing between the slaves and the great body of the people, as with us. Slavery was but a natural appendage to a coarse, material, semi-barbarous civilization, and no such iron restrictions were necessary. The victor of to-day, might be the vanquished to-morrow, and his own turn might come for the style of bondage which he meted out to others. Consequently, all along through these periods of ancient his-

tory, we see slaves, one by one, emerging from their servile condition, to hold the most honorable places in the lands of their captivity. Joseph is carried into Egypt a slave; but by his wisdom, prudence, and faithfulness, and by the special care of God over him, he rises to be prime minister of the kingdom. Daniel and his companions in Babylon were slaves; but there was no inexorable law to hinder their rising, and so they became, at length, the chief men of the empire. Esther was a captive maid, and an orphan in the land of Persia, but she was taken by the haughty Ahasuerus to be his queen, and she exerted an influence over his tyrant mind such as would have been strange and unusual even for a native-born Persian queen.

All along through the Grecian and Roman periods, it was no rare thing for slaves, by their skill and enterprise, to achieve for themselves the most honorable positions in

society. The freedmen, the Liberti, and the Libertini of the Roman Empire constituted important classes of the population. And all this, too, among nations that had not paraded before the world any "glittering generalities," as they have been called, about the natural equality of all men. Almost the only slavery of ancient times that absolutely degraded the individual as near as might be to the level of the brute was, as has already been said, the helotism of Sparta.

No such lenity has marked our American system. No amount of talent, or goodness, or enterprise, or skill, under our laws, could gain for a slave any public recognition and promotion. He has lived under a perpetual ban. No matter how nearly he might approach in blood to the white race, no matter how eminent he might be in worth and intelligence. The stigma was upon him, and he could not escape from it. In-

dividual masters, ruled by a spirit of justice or generosity, might interfere in his behalf; but the system had no mercy in it, and could never, as a system, bend in kindness toward this subject class. Once a slave, under our institutions, always a slave. In this respect, probably no system that ever existed was more completely overwhelming and annihilating in its effects on manhood and all the higher aspirations of the soul than our own.

Nor is this feature of our American slavery to be wondered at. If we have the system at all, it must be of this iron type. The gentle touches which every where overlie the old Hebrew servitude, the sentiment of justice and kindness which was to be maintained, not only to the servant of Hebrew stock, but to the stranger within the Jewish gates, the frequent suggestion, the oft-repeated rule dropped here and there along the Mosaic code, reminding

the people that they had been strangers and bondmen in the land of Egypt, and that they were therefore to have regard for the feeling and heart of the stranger, — these little alleviations, the hopes which keep the heart from breaking, — all these, not only have been, but if we have the system at all, they must be, foreign to our American slavery.

We have these four millions of people among us. They are here not by any fault, not by any act, of their own. Their progenitors have been dragged here sorely against their will. But they are here, and as the case stands, we may say that they are here in the providence of God. He who "makes the wrath of man to praise him," and who brings to pass his purposes in ways to us mysterious, has permitted it to be, that their fortunes should be mingled with ours, and that they should come thus innocently and unintentionally to have a

most controlling influence in our destiny as a nation. Can any man doubt that our future, as a people, is to be largely shaped and determined by the way we treat this subject race? God has brought that question at last to our very doors, to try us, to reveal unto ourselves and unto others what manner of spirit we are of. Whether we will or no, these people are here, and the great question for us now to solve, is what will we do with them?

We are told by some to "stop talking about them, and let the whole matter alone." There are yet a great many men among us, who do not wish to hear any more about what they elegantly term "the everlasting nigger." They tell us that the land can never have rest and peace and prosperity until this talk about the negroes can be stopped. Here is wisdom. Here is statesmanship. Here is power to discern the signs of the times.

This is the way King Ahab reasoned a great many centuries ago. There was nothing that "troubled Israel," except the talk of the wandering old prophet, Elijah. If he would only hold his peace, and keep quiet, all would be well. There was nothing in the wide-spread corruption and idolatry which filled the land; there was nothing in the altars to Baal which had gone up on every high hill; there was nothing in the impure rites and services which centered about these seats of Baal-worship; there was nothing in the hideous wickedness of Jezebel and the midnight orgies of the court; nothing whatever in all this to create any difficulty, if the old prophet would not be perpetually coming out from his cave in the mountains, and keeping up his pious talk among the people. So when the old king saw him coming, his salutation was, "Art thou he that troubleth Israel?" If we, in our times, are to be saved from

the calamities which hang over us, rest assured that it is to be by some higher stretch of wisdom than this.

We have reached a time in our history, after the long and wearisome delays of the past, when by the law of this land,—a law that could not be used in times of peace,—one of those laws which lay silent and slumbering while the Temple of Janus was shut, but which has been awakened into activity by the necessities which war creates, the trumpet has been sounded, and liberty has been proclaimed "throughout all the land, unto all the inhabitants thereof." It was not on the tenth day of the seventh month, as in the Hebrew usage, that this trumpet of jubilee was sounded; but it came on the *first day* of the *first month* of the year 1863. It may yet be a long time before all the people, thus by law set free, can come within the reach of our control and influence. But when they come, what will we do with them?

This is a question, which no serious and honest-minded patriot can contemplate without a most weighty sense of his responsibility. The man that trifles here will trifle any where.

We have now, one of those golden opportunities, such as seldom occur in the history of nations, and which if rightly improved will be for our everlasting praise and glory in the earth.

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries.
> On such a full sea are we now afloat,
> And we must take the current when it serves,
> Or lose our venture."

Let us put far from us the weak and sickly idea that the crisis which we have now reached is on the whole to be regarded as a calamity. Considering the state and condition we have been in for these many years, the fact that we have been able to reach this crisis is so far hopeful.

When some evil influence troubles and oppresses the human system; when some lurking humor pervades it, so that the whole man is sickly and feverish and weak, we regard it as fortunate, if there is vitality enough in the system to bring the matter to a head, and to have done with it. And it is to be regarded as altogether a good sign that there has been vitality enough in our institutions, notwithstanding all the malign and enervating influences which have acted upon them, to reach this issue, and to bring on at last this great day of decision.

Could it be written in our annals, to be read by the generations that are to come after us when all the busy actors in these scenes shall be silent in the grave, that in this crisis of our affairs, we, as a people, were noble and just to this alien race, what brighter page could be found in the records of mankind? Could it be told that

our nation, to make amends in some measure for the wrongs of the past, at length arose in its high Christian magnanimity, and turned in a spirit of gentleness and kindness toward this long-abused people; that it forgot its false dignity, laid aside its pride, "made itself of no reputation," and bowed in all sincerity to lift up the fallen and weak, and open before them the path to knowledge, to virtue, to happiness, it would be an act so beautiful, in the sight of Heaven and of men, that it could never be forgotten. We pray the God of our fathers that this may so be; that he will give our people wisdom to discern the path of true greatness.

What a heritage of glory has the simple name of Washington been to us as a people! How brightly does that name stand out before the nations, as one of the fairest and best that was ever inscribed on the list of heroes! Whence come the peculiar

charm and glory of that name? It is not from the possession of vast intellectual powers, like those that adorned the mind of a Newton or a Plato. It is not that he is greatest among men, regarded simply as a military leader. It is from the radiance of virtue that surrounds it. It is that, amid obloquy and reproach, he patiently and perseveringly kept his eye on the great and noble end he had in view. It is that he bent all his powers, not for his own private wealth, or fame, or aggrandizement, but with a strong and unselfish desire, sought to benefit his nation and his race, and to plant on this western continent a Free Republic, which should be for a light and a hope to all lands.

If we as a nation, can have a touch of this nobleness, this Christ-like magnanimity, in this hour of trial, it will be more to us than fleets and armies. As a mother watches over and cares for a feeble child all the

more tenderly and lovingly because it is weak and feeble, so could it be said of us hereafter that we came down to cast in our sympathies and our cares with these lowly children of misfortune, that we might by slow degrees lift them up to the full appreciation and enjoyment of the institutions and privileges which we so much prize, can any one doubt that such a fact would stand out in the future in immortal beauty?

In the wide and unoccupied spaces of our land there is room enough for them and for us. We can not, to any great extent, expatriate them if we would, and we would not if we could. We want them here, not only as laborers to till these vast domains, but we want them, also, that we may have an opportunity to bind up the wounds which we ourselves have made. We want them, that our harsh and grasping spirit, as a race, may be tempered by the sight of

their more simple-hearted and forgiving natures. We want them, that our anxious and never-resting lust for gain may be shamed and softened by their more joyous and holiday feeling.

We shall receive no damage by contact with these happy children of the sun. We want their cheerful music to ring out amid our forests, like songs in the night. They are naturally a politer and more genial race than we are; and if we will once civilize them, they may in turn give some higher and more delicate touches to our civilization and Christianity.

Surely, man walketh in a vain show. He disquieteth himself in vain. He is tempted to draw himself up in his pride, and think that other men will account this to him for greatness. But when the grave covers him, what care we for it all? If he has lived only for himself, and has done no good, we dismiss him to the dust whence he was

taken, and quickly forget him. But genuine goodness has an immortal life. "Whosoever shall give to drink unto one of these little ones a cup of cold water, verily, I say unto you, he shall in no wise lose his reward." The priest and the Levite after they had passed, on the other side, the suffering wayfarer, doubtless went home to mingle with men of like character, and to congratulate themselves upon their high position in society. But what care we for all their arrogant pretensions, while we hold the kind heart and liberal hand of the good Samaritan in everlasting remembrance? If we dare to do justly and act nobly in this exigency, we shall be working out history for the brightest pages in our national annals. It may be hoped that this is to be so. The signs are auspicious. The currents of popular thought and feeling seem to be setting in the right direction.

But if, on the other hand, we choose as a

nation to deny these people their simple rights as men,—if we point the finger of scorn at them, as though they had no right to be what God has made them, or being such, had no right to be here, notwithstanding the fact that they are here, not by their own fault, but by the barbarity of our own race,—if we drive them hither and thither by our laws, out of one State into another, and keep them in perpetual unrest and perplexity, rest assured that a just God will not leave us unpunished. There is such an unmitigated wrong in this thing, that we can not longer indulge in it and escape. By all that we know of God, and his justice, he will be on their side and against us. "Shall not I visit them for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?"

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